

# THE CHINESE RECORDER

## AND

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#### ANCESTRAL WORSHIP AND FUNG-SHUY.

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*[Concluded from last month.]*

#### CHAPTER III.

That form of worshipping the dead most patent to the uninitiated may be denominated a public charity. It consists in offerings made by public contributions to the poor dead, or rather those whose burial places are not known, and who consequently cannot be sacrificed to, or if known have no one to sacrifice to them. There are three of these festivals each year: one at *Ching ming*, one the 15th of the 7th moon, and one the 1st of the 10th moon. They date back no farther than the first years of the Mings. I believe it was the first Emperor of that dynasty who lost the bodies of his father and mother. Grieved at the thought of not being able to administer to their comfort, and fearing lest his apparent neglect of them might prejudice his good fortune, he decreed that all his subjects should sacrifice three times a year to the manes of those whose burial places were not known; hoping that by the free-will offerings of the whole population the spirits of the lost would be appeased, and the tranquility of the realm be preserved. While this is the reputed origin of these public charities, the mass of the people have in a great measure lost sight of it, and contribute mainly to appease the manes of the thousands who have died in their midst unprovided for. They regard all such pretty much in the same light that they do the living beggars who come to their doors; and their main object in contributing to either is to induce them to leave. Shopmen, who do not wish to be annoyed by professional beggars, can avoid it by paying a certain sum regularly to the king of the beggars, who will place a mark over their doors that is readily understood by all the craft. Thus they hope, by contributing at regular periods for their comfort, in like manner to be exempt from annoyance by the forlorn in the other world.

One of these festivals passed off during the last month. Judging from the quantity of paper sycee paraded, with din of gong, and burned in our streets, one is forced to the conclusion that the Chinese are much more liberal to the dead than they are to the living poor. At each of these festivals, there is a grand parade of the idols of the city. At Shanghai five of these conservators of the public peace are carried in large sedans, with imposing processions, through all the main streets of the city. The same thing is done in every city in the Empire. They are expected to pass in or out at every city gate. The procession of each of these dignitaries, including the insignia of authority, is an exact counterpart of that of a high mandarin in the world of light. The sedan is borne by eight men, preceded by the usual corps of criers, lictors, gongs, and those burdened with insignia of authority, and mounted couriers; while it is followed by the usual number of advisers and *seen-sangs* in sedans, mounted body guard, &c., &c. Coolies follow with long bamboos on which are suspended the contributions in *din*. The procession is often followed by many penitents—females with hair disheveled and chains about their necks; men manacled and chains about their necks; and even small children carried by nurses in the same state of self inflicted punishment. These penitents have been the subject of some calamity; and attribute it either to infidelity to their own ancestors, or to some unknown spirit, and take this method of expressing their penitence before the gods. Every family in the city is expected to contribute at least one hundred cash (ten cents). The wealthy often contribute large sums of money. The expense of these processions is borne out of the contributions in money. During several succeeding nights, a deputation of priests from the various temples, with gongs, and a grand procession of lanterns and torch lights, accompanied by men carrying any quantity of the contributions in *din* or money for the dead, traverse every street or road and alley within the city and its vicinity, and burn a portion of the *din* at every cross street, road, path, alley, bridge, jetty, and along the borders of the river and canals. They suppose that the dead, who have no one to sacrifice to them, are wandering about in a forlorn condition, like beggars seeking for the means of support and comfort. Other priests, not connected with the city temples, avail themselves of the excited state of the public mind to do a small business on their own account. They start a subscription for the good of the partic-

ular neighborhood in which they live, and raise one or two hundred taels. They spend perhaps half of the amount in burning *din* along the streets of the neighborhood in which the money was contributed, and the balance they appropriate to their own use. Many individuals, knowing that their contributions, if delivered to others, may not be applied to the object for which they are designed, burn a quantity of *din* in the street, before their own door, in order that they may be credited with, and derive the full benefit of, a contribution for the suffering dead, &c.

The distribution of this public charity continues for days, until, in fact, a portion has been distributed in every place supposed to be frequented by the destitute of the world of darkness. Precisely the same thing is repeated three times each year. Those who wish to see it verified can do so by placing themselves in a position to witness the processions and proceedings of the next festival on the first of the 10th moon.

The amount of money expended annually in the eighteen provinces, in endeavoring, according to the theories of the Taoist priests, to appease or keep quiet the millions who have long since passed away, is something enormous. I have endeavored to collect some statistics on this point, which, while I do not claim for them accuracy, may serve to give us an approximate estimate of the amount of money thrown away. It is estimated that in Shanghai Hien not less than \$6,000 are expended in public charities at each of the three annual festivals; which gives an annual expenditure of \$18,000. In the eighteen provinces there is an average of about ninety Hien to a province, which gives a total of 1,620 Hien. Some of these Hien expend in public charity for the dead much more, and some less, than Shanghai. Taking Shanghai as an average, the aggregate expenditure will amount to \$29,160,000 per annum in connection with the Hien deity—the Sung Wong low ya, who ranks in the dark with the Shanghai Hien in the light. Again, there are said to be eight Foo in each province, each of which has its Foo deity, ranking with the *Tao-foo* of that district. This deity being of a higher grade, the processions on these public occasions are doubtless more expensive than those in connection with the Hien deities; but we estimate them at the same. The 144 Foo will give an annual expenditure of \$2,592,000, making an aggregate of \$31,752,000, expended annually in the eighteen provinces in public charities for the dead whose burial place is not known, and who consequently have no one to sacrifice to them.

But this is not all. The amount expended by each family in the worship of their own ancestors must be added. It is estimated that each family expends annually for the worship of its ancestors an average of at least \$1.50. With a population of 400,000,000 and an average of five persons to each family, we have \$80,000,000 expended annually in ancestral worship. Add to this the amount of public

charities, and we have the enormous sum of \$151,752,000 expended annually to quiet the spirits of the dead, while the millions of starving beggars, who are daily reinforcing the hosts of invisible enemies by which the people are disquieted, often ask in vain for more than one small counterfeit cash. It is evident then, to all who know the Chinese, that the large amount expended for the dead is not prompted by a spirit of true charity, or in many instances by filial affection, but by one of servile fear. The living are the slaves of the dead. Yea, the generation of to-day is chained to the generations of the past. Their thoughts do not trend forward, but backwards.

They are straightened both in mind and action. Their thoughts are circumscribed, both as to subjects and range, to very narrow limits. An independent and original thinker is an innovator, and stands no chance of being promoted to literary distinctions. They have for ages stood on the defensive against innovations, for innovations peril their relations with the unseen enemy. No one who has worked his way into the secret chamber of the Chinese mind can feel aught but the deepest sympathy for a people who live in an atmosphere impregnated with the spirits of past generations, of which they stand in constant dread. Some would unhesitatingly pronounce the Chinese demonists. So they are, but the wild or beggar spirits of which they stand in dread are not what they call demons; to call *them* demons would be to make their own ancestors demons: for they do substantially the same thing to appease the one that they do to appease the other. These beggar spirits of the world of darkness stand in the same relation to a man's ancestors that the beggars of this world do to a man's own family. He provides for the one while he contributes a mite towards the support of the other. All classes, from the highest to the lowest, stand in dread of the spirits of the departed, whether their own ancestors or others, if they fail to administer to their comfort. And as sickness and calamity never cease to manifest themselves; so the offerings to the dead can never be remitted. Notwithstanding the large amount appropriated to them three times a year, there are frequent calls between times. Whenever there is much sickness in a particular locality, the people of that locality are told by the priests that they must invite the spirits to a feast, if they wish to get rid of them. A pavilion is erected in some central position, and the priests are employed to perform "*Koon, tuh*" for three days. This is often a heavy tax upon a village.

Again, they are frequently under the necessity of employing the priests to come and drive the spirits from their dwellings, of whose presence they have been made aware by some one acting in the interests of the priests. A priest calls, and on examination finds many spirits in the house. After chanting a few phrases of unintelligible incantations, he attacks the spirits with a drawn sword. He thrusts his sword towards the four points of the compass.

and orders the spirits to leave, &c. After which he places charms over the door to intimidate them, if they should venture to return. These charms consist of three stripes of paper, red or yellow, on which are drawn hideous devices well known to the spirits. These priests spend their leisure time in the temples in making these and other charms, and then through the influence of unsuspected agents create a demand for their wares. Every bed has a charm in the form of a cash sword or some other device. The least noise at the window at night, caused by a loose oyster shell or pane of glass shaken by the wind, is taken for the call of a hungry or distressed spirit. To insure tranquility, the family must make an offering of *din* without the door. These incidental offerings consumed without the door may be witnessed almost any evening during a short walk in the Chinese settlement. But I need not multiply examples of this popular superstition. Enough has been said to prove that ancestral worship is the national religion of China, and by far the most formidable obstacle to the introduction of Christianity. There is not a tithe of the money expended, or thought bestowed, on Buddhism and Confucianism combined, that there is on ancestral worship. If the Taoist system is not an offspring of, it is only an adjunct to, the worship of the dead. All its deities are apotheosized men, who are constantly employed in adjudicating between the dead and living, the Taoist priests being their interpreters (and they, by long experience, have become good judges of character. The demands they make and the services they perform, when called upon, depend in a great measure upon the character, intelligence, and wealth of their subjects. They have certainly learned the art of becoming all things to all men that they may delude many).

Many of the social and political evils with which this priest stricken land is afflicted are dictated in the interest of ancestral worship. 1st, the betrothal of children at an early age, by which millions are made miserable for life; 2nd, polygamy, the fruitful source of so much anguish and death by suicide; both of which are designed to insure the perpetuation of the family, and consequently the perpetuation of the benefits of ancestral worship; 3rd, the heavy tax in support of this rite, as per statistics; 4th, the loss in an industrial point of view, from the large number of men and women being constantly engaged in manufacturing the instruments of worship: it is estimated that about one half of the females of China devote the time, not occupied in domestic duties, in making *din* and other articles of ancestral worship; 5th, the aversion of the Chinese to emigrate. They fear the consequences of neglecting the tombs of the ancestors. Consequently the country is kept over crowded. The result is squalidness, vice, thefts, piracy and insurrection. It is impossible for such a population to find remunerative employment in the space allotted them. Hence, they devour each other while chained to the tombs.

## CHAPTER IV.

*Fung Shuy.*

An intelligible answer to the question, what is "fung shuy?" has not yet been given. And so long as the Chinese, in different localities, are divided as to some of the details of a subject that occupies so much of their attention, it will be difficult to give an answer that can be regarded as a fair explanation of the views of all. I shall note the main points on which all seem to agree. The terms "fung shuy" (wind and water) do not convey any idea of the thing meant.

The vegetable kingdom, though apparently dead when the functions of its organs are suspended during winter, recognizes the approach of summer, and acknowledges it by germinating, and springing into life and beauty. As man is agreeably affected by this change, he naturally regards the cause, though inexplicable, as a good and genial influence, which, it is observed, proceeds from the South, and pervades all nature. This change, too, is observed to bring with it life, joy, animation and increase to all the animal kingdom. Again, it is observed that the vegetable kingdom recognizes the presence of cold on the approach of winter, and acknowledges its power by suspending the functions of its organs, or dying. The cause of the death of vegetation is regarded as an evil influence, and is observed to proceed from the North. (Hence we have the points of good and evil.) These are facts observed in the operation of nature.

The one causes all nature to fructify, while the other causes a cessation of beauty and fruit, and in the end brings death. Observing too that even the animals feel the genial influence of spring, the Chinese infer that there must be an influence of a more noble character, an influence that I will denominate a spirit of animation, moving gently from the South, like a stratum of air, and designed for man's special benefit; the effects of which, if not disturbed by objects or influences calculated to oppose or divide it, and consequently induce an opposite influence from the North, will produce in man (something like what has been observed to be the operation of nature on the vegetable kingdom) physical and mental vigor, increase of family, and great prosperity in a political and commercial point of view, &c. &c. Hence the great partiality of the Chinese for dwellings that front South, and their aversion to those that front North. As the genial influence of spring is observed to vivify the vegetable kingdom, when apparently dead; so in like manner the vivifying influence of this spirit of animation is supposed to be felt by the dead, whose remains have been placed in positions to catch the good fung shuy. And as the ancestors are to the living what the branches of the tree are to the root; and as the genial influence of spring on the branches is felt by the root, which sends forth life, vigor, beauty and fruit: so the spirit of animation that is felt by the dead is supposed to be transmitted through the blood and marrow to the root, the living



family, which returns the favor by strict attention to ancestral worship. When graves are placed in positions that secure these mutual benefits, it is called good fung shuy. It is supposed that a family thus favored will prosper in this life, will increase in wealth, in popularity, and will be promoted to posts of honor and distinction among officials, and be blessed with many sons, &c., &c.

There is also a baneful influence (just the opposite of the spirit of animation) proceeding from the North, blasting and deadening in its effects, which is called bad fung shuy. As the vegetable kingdom indicates the presence of cold, the approach of winter or decay, first in its branches, which symptoms of decay may descend till the plant or the tree is dead; so the dead, if placed, contrary to the laws of good fung shuy, in a position to receive only the blasting influence of the bad fung shuy, become chilled instead of being animated; and, being greatly annoyed at this neglect, avenge themselves by transmitting a blasting influence to the root, the living family. The consequence is ruin, sickness and death, till the family becomes extinct. Here is the origin of fung shuy, or the science of discovering positions that will receive the good and be shielded from the bad influence of nature.

From the foregoing it will be seen that there are two currents, one of good and the other of evil. One proceeds from the South, and the other from the North. Anything towards the South that would obstruct the even flow of the spirit of animation, or any object that would divide and cause it to flow, after passing that object, into two diverging lines, allows the evil influence to pass, and is consequently bad fung shuy. Any permanent object of nature, due North, and not too far off to shield a given position from the wintry blast, while the way towards the South is clear, with water in front, is considered good fung shuy. Hence the duty and business of a professor of fung shuy is to find a position with the above requisites.

It must be borne in mind that as the Chinese suppose the human heart is naturally good, they consequently suppose that the good influence flows spontaneously; and that it is the business of man to discover, and remove or avoid, any obstacle to this spontaneous flow of good, and to fend off evil. Adepts in this science are usually as unscrupulous as the priests who dictate terms and means of excommunicating an unfortunate prisoner from Chinese purgatory. They are usually literary men. To become a proficient requires many years study and practice. The special business of a fung shuy *sien sang* is confined almost exclusively to the selection of positions for dwellings, public buildings and graves, but more especially to the latter. This is a matter of great importance. The man who is particularly solicitous for the future prosperity of his family, and his own repose after death, will, in due time, employ a *sien sang* to go out with him and find a position for his grave that will

secure these desirable ends. The man and the day having been selected, armed with a magnetic compass, and feeling the responsibility of his office, he walks forth with his employer into the open country. On finding a suitable looking place, the *sien sang*, by the aid of his instrument, takes the points of the compass. Then, with a manner that proves his skill, he scans the face of the country South and North (the South is the Chinese magnetic pole), to see if there are any obstructions in the South near enough to prejudice the position, and if there is a fender on the North near enough to shield it; and, moreover, if there is water in a convenient position on the South. (As water contributes to the life of plants, and is absolutely necessary for man, so it is deemed necessary to secure the ends of fung shuy.) If there is anything unsatisfactory in either direction, the position is abandoned, and the search renewed. If only water is wanting, that can be procured by excavating a pond in front; though running water is preferred. The defect in the North is want of a fender. The defects in the South may be put down as a grave, a dwelling, a clump of trees, or a hill; also a road running obliquely; and indeed anything high enough and near enough to obstruct, divide or conduct away the good influence from the South. It is said that there is no good fung shuy in the region of Shanghai, or even in this plain, because there are no good fenders. A hilly region of country is peculiarly adapted for fung shuy. A hill or mountain to the North of, and higher than the position selected, is the best of fenders. Hence we find near cities, in the hill country, the South side of hills, or rising ground, with a mountain or higher land in the rear, usually dotted with graves. In the plain, certain trees are regarded as good fenders for graves. A large tree with a bushy top often acquires quite a history in connection with fung shuy. When once it establishes a reputation in this respect, it is not allowed to cut it down, or even prune it. The man who is bold enough to attempt it may expect a calamity. Indeed, the Chinese report instances of men having their right arms paralyzed while attempting to prune the lower limbs of a good fung shuy tree. Men of wealth, who can afford the land, surround their graves with groves of trees. Some, who prefer the more stable and favorite fender, raise mounds in the form of a horse-shoe, and place their graves within the circle, so as to be thoroughly shielded from the bad and retain the good. These mounds are usually much higher than the graves. Some of these specimens are to be seen in the vicinity of Shanghai. Men often have great difficulties in regard to the fung shuy of positions selected for their own use. For instance, one *sien sang* pronounces a position good, and the fortunate proprietor proceeds at once to expend hundreds, and in some instances thousands, of taels in constructing vaults, and ornamental stone works, &c. As he continues in health much longer than he expected, and as he has bestowed much



time and attention on his final resting place, he is particularly anxious to have the fung shuy, the most important part, satisfactory. To assure his mind on this point, he is willing to spend an additional one or two hundred taels for a *sien sang* of reputation, from an adjoining province, or from some distant city, to come and pass judgment upon the fung shuy of his chosen position. To his utter astonishment, the stranger, who must do something to sustain his reputation for astuteness, informs him that the position is a failure; that what little fung shuy it ever had will be exhausted in five or ten years. The proprietor, disgusted with the stupidity of his former *sien sang*, directs the new one, who has by one act of astuteness gained his confidence, to find a place with good fung shuy. Thus, at the suggestion of a stranger, the position on which so much money had been expended is abandoned as worthless. From the foregoing, it is manifest, that fung shuy is a part, and an important part, of ancestral worship.

A different class of shields is used for the protection of dwellings. An octagonal board, painted in different colors, is one of the best. A rough sketch of a tiger head on a square board is also a good shield. These are nailed on different parts of the house, usually over the door or under the window. A broom, or basket and broom, the one to sweep and the other to relieve the evil, is a temporary fender, when fung shuy is disturbed by the erection of a new building, &c. Every boat and junk carries its own fender in the form of a brush attached to a staff, and placed about the stern of the boat. Fung shuy is disturbed by a thousand things—any object or any change in the ordinary position of objects, or in the established order of things; as the erection of new houses, particularly high towers with pinnacles, the planting of poles for scaffolding or any other purpose, the cutting down of trees in the country, the building of houses or graves too near and in front of graves; in a word, anything strange or unusual; these and many others are supposed to disturb or divide the even flow of the good spirit of animation, and induce evil either to the living or the dead. Hundreds of cases of litigation have arisen from a man making such changes or such improvements on his own property as he had a perfect right to do, but which had destroyed the fung shuy of another man's grave, on an entirely different property. Judgment is usually given, by high authority, in favor of the plaintiff, which proves two things: 1st, that the superstition in regard to the comfort of the dead is not confined to the lower classes; 2nd, that the claims of the dead take precedence to those of the living, &c. Fung shuy, when disturbed, is restored in various ways. Sometimes the fung shuy of an extensive region of country becomes disturbed or deranged. This is usually evinced by a great decline in business, or a general want of prosperity. The fung shuy *sien sang* is generally able to divine the cause, and suggest a remedy. When an

extensive region is disturbed, they prescribe the erection of a pagoda in some central position. These structures restore the equilibrium as far as the eye can see from their summits. Most of the pagodas have been erected in the interest of fung shuy. Local rebellions and other public calamities are often attributed to some object that has destroyed the good fung shuy, and allowed the murderous spirit to enter. Take the case of Shanghai. A few years ago, when the rebels left the city, the fung shuy *sien sang* were employed to discover the cause of the disturbance in fung shuy, and consequently the cause of the local rebellion. Their attention was directed to a large new temple within the north gate, called the *Quang-Foh-sz*. They found, on enquiry, that the *Quang-tong* and *Foh-kien* men were mainly instrumental in rebuilding the temple, and the largest donor was the keeper of a house of ill-fame. As such men are called in common parlance, *Oo-tyü*, a tortoise, they made strict examination to see if the temple and plot of ground had any resemblance to that disreputable animal. To the astonishment of all, it was found to be a perfect representation of a tortoise travelling South. It was bounded on the four sides by a street and and water, with a stone bridge at the four corners, representing the four feet of a tortoise. There was a stone bridge just in front of the temple door, representing his head, and two wells at the door, representing the animal's eyes, and a large tree in the rear, representing his tail turned up, while the temple itself represented the body of the odious thing. If any thing was wanting to confirm them in their suspicions that that temple, from its resemblance to the tortoise, was the cause of the local rebellion, its name, *Quang-Foh-sz*, was quite sufficient to remove all doubts; for the city was taken by *Quang-tong* and *Foh-kien* men, who entered at the North gate, just in the rear of the temple. Now as *Quang-Foh-sz* was found to be bad fung shuy, something must be done to correct it. They dare not order it to be pulled down, for it was occupied by the gods. The fung shuy *sien sang* had no difficulty in finding a remedy, both simple and effectual. They decided that to change the name of the temple and put out the eyes of the animal would be quite sufficient to render him incapable of doing further injury. The order was given, and the wells were filled up, and the name of the temple changed to

### 滬城第一山 *Oo-zung to yih san.*

Again, about twelve months ago, the merchants within the city of Shanghai became alarmed at the great falling off of business within the walls. The fung shuy *sien sang* were consulted to ascertain the cause. The cause was soon discovered. As the Little North gate was simply a hole in the wall, without the ordinary fender and side entrance, the good influences from the South passed without obstruction into the foreign community, while the evil from the North flowed in. The order was given to build the circular wall

with a side entrance, which we all know was done without any apparent reason; as there was no danger of an attack from that quarter, it being well defended by the foreign settlements. Unfortunately for the credit of fung shuy, trade has not revived within the city.

Again, during the time the rebels occupied the city, the *Yamun* of the district magistrate was destroyed. A short time previous to this a magistrate had died, and his death was attributed by the fung shuy *sien sang* to my church tower, which was due North of the *Yamun*. (It must be borne in mind that the influence of fung shuy, when undisturbed, proceeds in a line due North and South.) When the rebels left the city, and the local authorities were about to resume their old positions, they sent to me a deputation to consult in regard to pulling down my church tower; stating as a reason that it had been the cause of one magistrate's death, and consequently no one was willing to serve while thus exposed. My proposition to discuss the matter with the mandarins was declined. Application was then made to high authorities for the privilege of moving the *Yamun* to some other part of the city. This was not granted. Finding it must be rebuilt on the exposed lot, they called many fung shuy *sien sang* and priests to devise some means of counteracting the evil to which the place was exposed. All, at the first view, pronounced the position bad.

After a few days consultation and feasting, one astute fellow was able to exclaim, in language equivalent to "eureka! eureka!" Nothing could be more simple; build the *Yamun* on the old lot, but do not place it due North and South. Thus, as the murderous spirit proceeds due South, when it passes the corner of the wall, its course will diverge from the end wall, and no evil influence can possibly follow. The suggestion was adopted, and the *Yamun* stands to this day in that position. No magistrate has died there since the fung shuy was corrected. Thousands of incidents in the lower walks of life might be adduced to illustrate the practical working of the fung shuy, but, lest I should be tedious, I have confined myself to cases illustrating it among the educated and those who should be ensamples to the people. With these facts, no one can say that this superstition is confined to the lower classes. Take one more instance in higher life.

Kü Yung, a city near Nanking, has a history in connection with fung shuy, well known in the Northern and Central Provinces. Early in the Ming dynasty a fung shuy *sien sang* discovered that that city would produce an Emperor, and that all its population would be mandarins. The Emperor, alarmed at the prospect of being superseded by an appointment of this kind, took steps to have the fung shuy of that city corrected. It was decreed that the North gate, at which the evil spirit entered, should be built up solid, and remain so, and that the people should

devote themselves to other than literary pursuits. It is a well known fact that fung shuy has kept the North gate of Kü Yung closed for a period of over four hundred years. The people were ordered to choose one of three callings—a barber, corn cutter or a bamboo root shaver, each of which necessitated the use of sharp edged instruments. (It is supposed that the *sih ch'e*, murderous spirit, never comes near one who uses sharp edged instruments.) In confirmation of the fact that such an order was issued, and that it was obeyed, we have ocular demonstration even at this day. Seven tenths of the dressers of the dried bamboo shoots, and an equally large proportion of the corn cutters in connection with the various bathing establishments, and the same proportion of the barbers of this city and of the many cities in the Central Provinces, are known to be Kü Yung men. The monopoly of these trades is readily conceded to them, since it is known to be decreed that they should get their rice in this way.

As every mandarin has the right to erect the official pole in front of his house, these people claimed it, and it was conceded in part. Each travelling barber was allowed to erect his official staff on his box. Any one who will notice a travelling barber, going about the streets with his chest of drawers slung on either end of a stick on his shoulder, will observe a rod in front projecting above the stick on his shoulder. This is his official pole, guaranteed to him for all time by the decrees of fung shuy. Thus, by closing the North gate, and dispersing the male population, *Kü yung* has been prevented from producing an Emperor, and the Empire has been saved. The few literary men from that city when abroad, never hail from it, because of its bad reputation—they hail from Nanking.

A careful study of the foregoing facts connected with ancestral worship and fung shuy will reveal to us the real secret of the opposition of the Chinese to foreigners and foreign civilization. We dig up their graves, and force them to remove their ancestors to positions that may prove fatal to the repose and prosperity both of the living and the dead. We wish to introduce many innovations, as building cities, high towers, &c., without consulting fung shuy. We wish to erect telegraphic poles, build rail roads, excavate dry docks, coal mines, gold mines, &c., &c., all of which are innovations, well calculated to destroy fung shuy, and excite rebellion in the world of darkness against the world of light. The consequence is, the Chinese, in self defence, naturally enough oppose every aggressive movement made by foreigners. And when they are forced to yield a point, and sign a treaty granting new facilities for trade, and consequently new

facilities for innovations, they never cease to indulge the hope that at some time, in some way or another, they will be able to correct the evil, by forcing the foreigner back to the coast at least, if not to his own country. Hence the systematic violation of all the Treaties that have been made with China. So long as the Chinese retain their present views of their relations and obligations to the dead, we need not expect them to observe treaty stipulations, unless they are forced to do it.

The great question is, how are we to correct their views of their relations and obligations to the dead? how are we to liberate them from their present cruel bondage? Commerce will not do it. Science and civilization will not accomplish the end effectually, neither will formal Christianity do it. It would be an easy matter to induce tens of thousands to learn a few of our cardinal tenets and submit to baptism, but that would not accomplish the end desired. Nothing short of regeneration, a change which consists in the renovation of the heart and life, will make the Chinaman a man of honor and faith. This change cannot be effected without a knowledge of the true God, and faith in our Lord Jesus Christ. The blessing of the Holy Spirit upon the gospel preached and circulated is the only power that can enlighten the mind, and teach the Chinese to see that their superstitions and notions of their relations and obligations to the dead are all a fiction, and lead them to reverence, fear, love and obey the only living and true God. The gospel, then, is the *only* antidote for the woes of China. As ambassadors for Christ, let us be faithful to our trust. And though the obstacles to be surmounted increase with our more thorough knowledge of the Chinese, let us not be discouraged. He who said "Go ye therefore, and teach all nations," said, for our encouragement, "And, lo, I am with you always, even unto the end of the world."

### THE TRIALS AND CONSOLATIONS OF MISSIONARY LABOUR.

*An Address delivered at the Monthly Missionary Conference, Union Chapel, Shanghai, May 4th, 1868, by the Rev. Charles Henry Butcher, M. A., British Consular Chaplain, Shanghai.*

DEAR BRETHREN IN CHRIST:—

I was called upon to take part in the devotional exercises of this evening late on Saturday, and I only heard this morning that it would be expected that I should address

you on a missionary topic. This must be my excuse for presenting you with a mere sketch and outline, rather than a piece brought out and elaborated with carefulness and finish; yet to have the privilege of addressing you was a boon I valued so highly that I thought it best to come with the few first thoughts that rose to my mind at once, rather than to miss an opportunity which might not recur for months—which might (such is the peculiar uncertainty of all things in this perilous land) never again present itself! With these words of preface, I must ask your attention while I speak of the Trials and the Consolations of Missionary Labour.

#### *First, THE TRIALS!*

These are of two kinds, or rather—to speak more correctly—they come from two quarters. They come first from the opposition of the heathen to the truths of the Gospel. This of course was to be expected. The man who girds himself for the task of Christian missions must anticipate this. It is the combatant he goes out to battle. As the sailor prepares himself for wrestling with the elements, as the soldier prepares himself for a struggle with his country's foes, so the servant of the Crucified who bears the tidings of salvation to other lands, must prepare himself for a daily, nay hourly, battle with hardness of heart, and ignorance, and unbelief. The wide difference of race which separates the Anglo-Saxon missionary from the Mongolian whom he attempts to convert is one terrible barrier standing in the path to his heart. We are here to tell the truth, and to face things as they are; and therefore we must not, we *dare* not, conceal the fact that at first there is something like antipathy between the pioneer of the new faith and the callous, tradition girdled votary of the old one. This antipathy arises from difference of race. Now when we feel this (and we do feel it more or less, every one of us), what are we to do? We are to turn to the great Guide and Pattern of missionaries, St. Paul, and to act in his own tolerant, royal hearted spirit. It cost the Pharisee and the son of a Pharisee much to shake off his prejudices, and to believe that the Gentiles could be fellow heirs, and to go in and out amongst men who ridiculed his bringing up, who loathed his race, and who did every day and hour of their lives things which he hated. Yet he forced himself, or rather the love of Christ forced him, to conquer all these old impressions, to see the sacred image of humanity—sacred, for his Lord had taken it—in the poor and the unlettered and the alien and the unthankful and the evil, for "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, for Christ is all and in all."



When disappointments beset us, then let us examine our own hearts, and let us see if those disappointments are not caused by our having shown towards the natives some little lingering trace of this spirit of "casté," the hardest thing in the world, as St. Paul found, to shake ourselves quite free from, the most fatal barrier to "heart to heart" intercourse with those we come to seek and to save.

The obstacles presented by the creeds of heathendom are too numerous to be recounted, neither am I able to enter into details that could by any possibility be new or interesting to you. To speak on this matter would be folly and presumption. The ignorant would essay to teach the instructed. "I should be lecturing on the art of war in the presence of Hannibal!"

Pass we to consider the trials of missionary life, arising not from the opposition of the heathen to the teaching of the Gospel, but from the peculiar attitude of nominal Christians. This is a subject I approach with diffidence, but I am assured it would be cowardice to shun it. Let us see how matters stand.

Enterprise or ambition send the Anglo-Saxon race eastward. They get possession of vast regions occupied by heathen. They force trade on these people, and mutual intercourse springs up. The strangers bring their religion with them. They build churches and support ministers, and show externally that they believe in Jesus Christ. At the same time, a band of men of the self same race as the soldier, the diplomatist, and the merchant, come out to spread among the heathen the religion these classes profess to believe. Of course it would be expected that the utmost harmony would prevail, that the followers of the cross would support the preachers of the cross, that all would strive with heart and soul and energy to extend their religion among the heathen. Such, however, has not been the case. A sentence from John Foster's Sermon on the Serampore Mission will show the sad state of affairs. He takes for his text that passage in Zechariah, "Who hath despised the day of small things?" and goes on thus:—"A good cause in its first small successes may be in a sense said to be *despised*, even by those who do something to promote it. For they undervalue it—are mortified at it; it does not repay them, elate them, do them honour. But by many others there is felt a real unmodified contempt. They laugh (but with malice in the mirth) at the schemes, undertakings, and hopes of zealous, good men. It is within the recollection of some of us, for example, what unlimited scorn was poured on the Serampore Mission, in all forms and changes of con-

temptuous language, in publications and Senates and camps. The madness, it was said, of men who could dream of converting Indian pagans, by means of Bibles, preachers, schools and paltry tracts?" Now the spirit described in these words is not yet quenched. It appears (and makes a very ugly appearance when it does show itself) in this day, in this place. I will not deny then that the missionary has a recurring trial in the opposition of his co-religionists. This is peculiarly hard. He is struck where he should look for sympathy. He is (if I may quote the solemn text without irreverence) "wounded in the house of his friends!" There is no use in laying too much stress, however, on this unhappy disunion. It need not last long. It is only necessary for the two classes to know each other, and the breach would quickly be healed. Mutual ignorance is the mother of misunderstanding. Already, too, we have seen splendid instances in China of support given by the merchants to good works. The masterly translation of Dr. Legge could never have been given to the world, so vast and unremunerative was the outlay required, had it not been for the generous and princely assistance offered by two wealthy firms. Wherever a zealous and earnest man has done his Master's work truly, he has been highly esteemed by the lay settlers and colonists. What foreign resident whose opinion was worth having withheld respect from the devoted labourer who has so often spoken to you from this place—William Muirhead? What foreign resident whose opinion was worth having withheld respect from the honoured American Bishop Boone? Yes! my Christian brethren, I have every confidence that with a little time the present attitude of unfriendliness which is supposed to be held by nominal Christians towards the gospel preachers will be changed altogether. There may have been errors on both sides. Too much reserve and stiffness, and too great a fondness for conventional phrases, that pall by repetition on the ear—these have been the faults of the missionary. A silly scepticism, and an incurious habit of catching at any anecdote that could raise a smile—these have been the faults of the foreign resident. But these things *will*, these things *must*, pass away. Do you ask me why I think so? I reply in the language of John Stuart Mill (Representative Government, chap. 1, p. 14.)—a writer seldom quoted on the side of religion. He says: "One person with a belief is a social power equal to ninety-nine who have only interests. They who can succeed in creating a general persuasion that a certain form of government, or social fact of any kind, deserves to be preferred, have made nearly the most important step which can

possibly be taken towards ranging the powers of society on its side. On the day when the proto-martyr was stoned to death at Jerusalem, while he who was to be the Apostle of the Gentiles stood by consenting unto his death, would any one have supposed that the party of that stoned man were then and there the strongest power in society? And has not the event proved that they were so?" These words of Mr. Mill are full of truth and suggestiveness. Now the missionary, if he be worthy the name, is a man with a belief, and therefore he must in time range the powers of society on his side—he must gain as undimmed over and persuade and lead the ninety-nine who have only interests!

I said that my theme this evening was "the Trials and Consolations of Missionary Labour," and I proposed to separate the two by broad and distinct divisions; but when treating of the trials, I have almost without knowing it referred in many cases to the consolations as well. Yet I have left unnamed the two greatest. The first of these is the thought of the excellence and glory and nobility of the work we are engaged in—even the extension of Christ's kingdom. The missionary labours to promote the highest good of his fellow creatures. The race for wealth which engrosses the majority is of course an honourable and a needful pursuit. Those who engage in it are often the main props and supports of pious and benevolent undertakings. "The rich men furnished with ability" are to be highly esteemed; yet there is something better than the search for gold. It is the search for human souls—the self-sacrificing quest for those who are astray; the laborious effort to re-engrave the half-obliterated "image and superscription" of the great king on the defaced lost piece of money; the attempt to beat Satan back in his attempt on the sore beleagured city of Mansoul. This is a noble work, because it is an imitation of Christ. I never recall the device on the seal of the Baptist Missionary Union without beholding in the picture a type of the true Missionary's attitude. The device is the figure of an ox standing patiently with a plough on one side, and an altar on the other, with the inscription "ready for either"—ready that is, for toil or for sacrifice. Men whose occupation is of such a character may surely dispense with the praise, and despise the censure of worldlings. Their names will be seen on the shining pages of the Book of Life. They will be known when Jesus reckons his jewels.

And the other consolation to which I refer is drawn from a consideration of the character of the Master whose we are and whom we serve.

Jesus is one who seeth not as man seeth. The world judges of success by crowded churches, numerous communicants, enraptured attention to sermons, telling anecdotes of interesting conversions—the fanfare of platform popularity. Christ sees differently. In the noble words of Robertson (Sermon on Elijah): "Ministerial success lies in altered lives and obedient humble hearts; unseen work recognized in the judgment day. A public man's success! That can be measured by feast days, and the number of journals that espouse his cause. Deeper, deeper far, must he work who works for eternity. In the eye of *that*, nothing stands but gold, real work—all else perishes. Get below appearances, below glitter and show. Plant your foot upon reality. Not in the jubilee of the myriads on Carmel, but in the humble silence of the hearts of the seven thousand, lay the proof that Elijah had not lived in vain."

Let us take this thought home when fretted by misconstruction, or disappointed with evil growth in those in whose hearts we have striven to sow good seed. Though in the moment of weakness and languor, we may be tempted sorely to say with Isaiah: "I have spent my strength for nought and in vain;" let us recollect the rest of the verse, in spite of depression—we know "in whom we have believed"—"Our judgment is with the Lord and our work with our God."

I must now close. You must pardon the diffuseness and the hundred imperfections and faults of this address. Haste is my excuse. I say with Wesley, in his apology for an unusually long letter, I had not time to make it shorter. Let me again say I thank you for the privilege of having been allowed to address you. I value it for this reason. We must always remember our work is the same. Some in this Chapel are called on to minister amongst our countrymen, others to teach and to preach and to dispense the sacraments of love amongst the Chinese. But our lives are the same. We have all moments of deep depression. We are all sometimes sensible of vivid pulpit power; at other times, of sad difficulty in saying what we wish to say as we wish to say it. We have good hopes for some members of our congregations—we pray and tremble with apprehension for others. There are times when we acknowledge with gratitude special refreshment in religious services; there are days when we go about our work out of heart, weary, and jaded. Let us be free to acknowledge this, and let us strive to meet often in gatherings like the present one, to entreat fresh supplies of God's life giving grace!

And as we go home this evening, and see the flowers and foliage of this spring time, let

us note in them types of promise, and recall Isaiah's words: "For as the earth bringeth forth her bud, and the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations."

## HISTORY OF THE SOUTHERN SUNG DYNASTY.

A TRANSLATION.

In the tenth year of the Emperor Kao-tsung 高宗 (A. D. 1137), of the Sung dynasty 宋朝, Li-kang 李綱, Prince of Long-si, died. With the official transactions of this Prince the whole Empire was pleased. While he was in power, both Emperor and people were at peace; when he ceased to hold office, the peace of both was endangered. When absent from the capital, whatever he became cognizant of he immediately made known to the Emperor. And when the Emperor did not call him into the public service, his mind as regards the public welfare did not change.

He was chief minister of state only seventy days, but his faithfulness and justice inspired all, far and near, with confidence and respect. His ambassadors to the northern countries were habitually interrogated as to the welfare of Li-kang and Dzao-tien.

Those persons at a distance, moreover, feared him as though in his presence. If during the reigns of the Dzing-k'ang 靖康 and Kyien-yien 建炎, his service had not been dispensed with; had he been permitted to use his noble powers of mind and body in the service of his country, the two Emperors Hwe 徽 and Chin 欽 would not have been carried off by the northern tribes, the Sung would have continued to be a universal dynasty, and not have passed over southward in search of rest.

In the summer of this same year (1137), in the fifth month, the Mongols (金人), commanded by Eh-dzèh 兀朮 and Sah-lé-hah 撒離喝, each at the head of his division, entered China, the avowed enemies of the Empire, and took possession of several Cities in the Provinces of Ho-nam 河南 and Shen-se 陝西. These cities had once before been in their hands.

The Emperor commanded Wu-lin 吳玠 and the officers and soldiers of Shen-se to

repel the invasion. In the sixth month of the same year, Lin overcame the Tartars at a place called Vu-fong 扶風, and by force wrested from them the adjacent cities—Sah-lé-hah, the Tartar commander-in-chief, escaping to a place called Vong-dziang 鳳翔.

Liu-gyi 劉錡, the officer in charge of the Eastern capital, put the Mongols to route at Zwen-ts'ang 順昌. Eh-dzeh their commander escaped to Bien 汴. At the very outset, as Liu-gyi was coming on to the capital at the head of 40,000 men, while taking refreshments at a place called O-k'eo 渦口, a whirlwind carried away his tent. Liu-gyi said, "This is an intimation that our piratical enemies are about to make an attack." He immediately put his army in motion, and hastened to the defense. About this time he learned that the Mongols, in violation of the treaty, were proceeding directly on southward. Gyi debarked his forces, and on foot made forced marches to Zwen-ts'ang, where he learned by letter that the Eastern capital had already succumbed. Dzen-kwe 陳規, the prefect of Zwen-ts'ang, on seeing Gyi, asked him, "What is to be done?"

Gyi answered, "If there be stores in the city, it is capable of defense." Kwe replied, "We have a few tens of thousands of bags of rice." Gyi said, "It will answer," and immediately consulted with Kwe in reference to quartering the soldiers in the city, and preparing for its defense. The Generals said that the Eastern capital having already capitulated, there was a general fear of the Mongols, wherefore they respectfully requested Liu-gyi to afford protection to the aged and children, and without opposition remove to the south of the River. Gyi replied, "Since the Mongols have taken the Eastern capital by siege, it is fortunate that our immense army (the host) is here, and that we have a city capable of defense. We must not desert it. If any one dares to say that he wishes to desert the city, let him be decapitated. Gyi thereupon placed his own family in a monastery, barricaded the doors with wood, and ordered the guards that, if his forces were overcome, they should set fire to the place, and consume his family. This infused life and spirit into the whole army. At that time, there was no regularly arranged defense. Gyi ordered cannon to be placed on the city walls, and concealed them with doors, collected from the private houses. In six days his arrangements were completed. The Mongols having besieged the city, Gyi



dispatched over a thousand men, who attacked the besieging forces by night, and killed great numbers of them.

Afterwards the Mongols, 30,000 strong, assaulted the city. Armed with superior bows and arrows, Gyi's forces successfully repulsed them, and by a skillful arrangement of his men, having cut off their retreat, killed an immense number of the enemy. The Mongols broke camp and fell back to Le-

ch'en 李村. Gyi with 500 picked men attacked their encampment by night. It being dark and rainy, he ordered his men to strike down every one on whom the successive flashes of lightning revealed the appendage of a cue. When the lightnings ceased to flash, or in the intervals of the flashes, they kept quiet, lest they should injure their friends. This strategy demoralized the Mongols, who made consecutive attacks on each other, until the dead filled the forest. The remaining shattered forces fell back to Lao-

bo-wun 老婆灣. Eh-dzih, who was still at Bien, on hearing of this disaster, at once put on his boots, and mounting his horse, in person led 100,000 men to retrieve the lost honors of the Mongol cause. Gyi called a council of war, and deliberated with his generals as to what was best to be done. It was suggested that as they (the Sung) had several times been victorious during the year, he (the Emperor) now has use for them. Moreover the Mongols have only been repulsed, and since their army is still immense, it becomes us to bring up re-enforcements rather than withdraw our army.

Gyi said, "Since the prefect Dzen-kwe, though a civilian, is willing to resist to the death, it much less becomes you fighting men to express fears. At present, the Mongol tents are close at hand. Eh-dzih has come, and if our forces fall back, he will follow us up, and the merits of our former victories will perish. If the Mongols take forcible possession of Liang-wai 兩淮 (the vicinity of of Nankin), it will disturb the peace of Cheh-kiang 浙江, and our former desire to sustain the government will change into a punishable offense, in the form of a wrong done to the State."

The generals on hearing this speech were all aroused and inspired, and said, "Our great and worthy leader's commands we shall not dare to disregard."

This same year (A. D. 1137) Eh-dzih came against the city (Zwen-ts'ang) in person, and reprimanded his generals who had formerly been worsted, saying, "You have caused the destruction of many soldiers."

They unitedly answered that the present soldiers of the Southern dynasty could not with propriety be compared with their former soldiers, as the General himself, having made an attempt against the city, would certainly have occasion to know.

Gyi sent Ken-hyün 耿訓, with a dispatch to Eh-dzih, asking him to name a day for a battle. Eh-dzih was enraged, and said, "Wherefore dares Liu-gyi to offer battle to me? If I wished to take his city by storm, I should use my boot-toe and kick it over." Ken-hyün said, "Our commander-in-chief not only desires to join battle with the king's son (Eh-dzih), but says moreover that the king's son dare not cross the canal (for the purpose of meeting him): that he is ready to bridge the canal in five places, that the king's son may thus have every convenience of passage."

True to his word, the next morning at daylight, Gyi caused five wooden bridges to be laid across the Ing canal 穎河, that Eh-dzih might come over without delay. He moreover sent men to place poison in the Ing canal above the bridges, and also among the grass, and gave orders that his own men, though thirsty, should not drink from the canal.

It was in the heat of summer, and as the Mongol soldiers came from a distance, men and horses being weary, hungry and thirsty, drank of the water, and fed upon the grass. All that ate sickened, while Gyi's army were well and resting. During the morning Gyi's army were in a state of repose; but in the afternoon he led them to battle, armed with axes for the complete destruction of the Mongols, who were not prepared for the onset, and broke and fled in great confusion.

Several tens of thousands were killed. While the battle was raging, the Mongol commander-in-chief, dressed in a white waistcoat, and riding on a horse clad in coat of mail, led three thousand picked soldiers to the charge. These soldiers were all clad in heavy coat of mail, wearing also iron helmets. Eh-dzih was protected on the right and left by horsemen clad in coats of mail, as if by two great wings. As to the whole of this armor, it was invented by Nyü-tsen 女真

for the express purpose of thorough protection in battle. During this charge, seven or eight tenths of the chosen band of Eh-dzih were slain, and the rest escaped with his other shattered forces to Bien.

After this, Ong-ao 洪浩 (a Sung prisoner in the hands of the Mongols) secretly wrote a letter from the Mongol dominions, stating that after the Sung victory at Zwen-

ts'ang the Mongol army were in great consternation, and taking the treasures they had collected in the district of Ien 燕, they all returned to the north. Their intention then was to give up all control of the country to the south of Ien. There was a common feeling that if the Generals (the Sung) had unitedly taken advantage of their successes, and advanced at that time against Eh-dzih, he could have been surrounded and taken, and the country to the former limits of the Empire re-occupied.

To allow the Emperor's forces to retire, and to throw away such a golden opportunity, was really lamentable.

(To be Continued.)

### PERSECUTION IN LO-YUEN.

It may not be uninteresting to some of your readers if I give a short account of missionary work in the district and city of Lo-yuen in connexion with the C. M. S. Mission, and of the persecutions which many of the Christians in the same district have nobly endured for Christ's sake. No doubt native Christians in other districts and missions have endured persecution equally great for the sake of the Lord Jesus; and I think it would be well if from time to time publicity were given to such cases, that those of our countrymen in China who are at present sceptical as to the reality of a Chinaman's conversion to Christianity may have opportunities of knowing that there are native Christians, even at their very doors, who have borne reproach and shame and bitter persecution, and in some cases have suffered the loss of all things rather than abandon their faith in Christ. I have too much confidence in the straightforward honesty of our countrymen to think that, when they are made acquainted with facts of this nature respecting the Chinese converts, they will continue to doubt or deny the sincerity of their belief in Christianity. Of course we do not say that there are no hypocrites or unworthy members among the Chinese Christians. Perhaps it would be too much to expect that all are influenced by pure and holy motives. It would however, we conceive, be the very extreme of credulity to believe that men and women who are willing to give up friends and relatives and everything that is counted dear by the generality of mankind, and endure bitter scorn and fierce persecution, do so for the sake of a religion in which they have no faith, or for the sake of a name for which they have no love or regard.

About two years ago missionary operations were commenced in the city of Lo-yuen. After one year's labours, the first convert was baptized. He was a young man belonging to a family of nine, including his mother, brothers, sisters and nephews. Chiefly through

his instrumentality, the entire family have been since brought to Christ, and are now members of the Christian church. Shortly after this, a wealthy shopkeeper with his son and grandson was admitted into the church. But now the storm arose, and the old man soon realized in his own experience the saying of the Apostles Paul and Barnabas, "that we must through much tribulation enter into the kingdom of God." His neighbours, because he became a Christian, broke off all intercourse with him. His business began to suffer from the same cause; and the mob on one occasion attempted to tear down his shop, because he would not go back to his former idolatry. His old customers left him, and many of them refused to pay him debts which were lawfully due. In this way he lost over \$400 on account of his Christianity. His friends, too, became his enemies. Even his wife rose against him, and for many months continued to be the plague of his house. But he patiently and nobly endured, and remained steadfast in the faith in the face of all his trials. According to the Master's command he has constantly prayed for his persecutors, and now many of those who once opposed him are most deeply interested in the truth. His wife is now a candidate for admission into the Christian church. In this way the work commenced in the city. And principally through the influence of this old shopkeeper, the glad tidings were carried into some of the surrounding villages—especially to A-chia. Here over twenty persons have become members of the church, and many more are deeply interested in the gospel. In this and some of the adjacent villages, the Christians have suffered severe persecution for the truth. At A-chia their names have been erased from the halls of their ancestors—in fact "cast out as evil"—and themselves threatened with expulsion from their native village, with the loss of all their property. On several occasions many of them have been waylaid and severely beaten; and—in order to make them odious in the eyes of strangers—they have been accused of the most abominable crimes. On one occasion a poor widow and her son, who embraced Christ, were made prisoners in their own house. Their Bible, Prayer Book and other religious books were taken and burned in their presence. The lad was compelled by his persecutors to bow before the idols, and burn incense to the gods—the poor little fellow the whole time protesting that he believed in none but Jesus. The widow was furthermore threatened that, if she attempted again to join the Christians in their worship, her house would be burned to the ground, and her little property of rice taken from her. I rejoice to say that this widow and her son have remained steadfast in spite of persecution, and were confirmed a week ago by the Bishop of Victoria. This persecution has continued with more or less bitterness for over a year, and has been borne by the Christians, I am bound to say, in a truly Christian spirit. At length however, at the beginning of this year,

it became so intolerable that the lives of the Christians were in danger, and some of them were compelled to fly from their native place. At the village of Sang-kaik-yong, through the influence of one of the A-chia Christians, a shopkeeper believed, and asked for admission into the church. As soon as this was known, some of his friends and neighbours, over 100 in number, assembled at night around his house, broke into his little shop, destroyed and plundered his property, and severely wounded his person. He was in consequence of this confined to his bed for twenty days. When he was sufficiently recovered, he went to his neighbours to collect money which was due to him; but his creditors not only refused to pay him what they lawfully owed, but also—with others of the villagers—again beat him, and threatened to take away his life if he persisted in remaining a Christian. His field and garden were now forcibly taken from him, and occupied by his persecutors; and he was compelled to fly for his life. The missionaries of the C. M. S. thought it was now high time to bring the matter before the Chinese authorities, and appeal to them in behalf of the native Christians for that protection in the exercise of their religion which is recognized as their right in the treaty between China and Great Britain. Accordingly I placed the matter before H. M. Consul at Foochow, who expressed a deep interest in the suffering Christians, and most warmly and energetically demanded of the Acting Viceroy an immediate examination of the matter, with a view to put a stop to the persecution. He also insisted that steps should be taken to secure in the future to the Christians of that district the free exercise of their religion, and protection for their lives and properties. The Viceroy appeared to enter very seriously into the matter, and his reply to H. M. Consul was straightforward and satisfactory. He immediately, through the Board of Foreign Affairs, sent orders to the local magistrate to examine into the matter, and have the offenders severely punished; and furthermore to issue a proclamation prohibiting any future persecution of the Christians. After some considerable delay, the local Magistrate had the offenders punished, and issued a proclamation—a translation of which I have great pleasure in sending you herewith.

JOHN WOLFE.

FOOCHOW, May 25th, 1868.

#### CHINESE PROCLAMATION.

LU I, by the bounty of His Imperial Majesty advanced to the rank of Chief Magistrate of a Chow Department, now temporarily in the Upright Hall, Magistrate of the Hsen District of Lo-Yuen, having been once commended for military merit, and three times for other important services, issues this proclamation:—

ING, General of the forces, and Acting Viceroy [of the two provinces], has made the fol-

lowing communication to the Board of Foreign Affairs:

"Mr. Sinclair, H. B. M. Consul at Foochow, made known to me [the Viceroy] that he had received a letter from the Rev. J. Wolfe, of the English Mission, at the village of A-chia in the Lo-yuen district, in which letter Mr. Wolfe complains that in the village of Sang-kaik-yong, a Christian by the name of Cho Seng-hing, on the 14th day of the 2nd moon, had been severely beaten and wounded by Cho Heng-hwa, and others of his party, who refused to pay to the Christian, Cho Seng-hing, debts which they lawfully owed to him. I have paid attention to this matter. Mr. Wolfe, in another letter to H. M. Consul, further complains that on a previous occasion (1st moon) at the same village, the wicked party of Cho Kil-kwang had attempted to hinder the Christian, Cho Seng-hing, in the exercise of his religion; and with a view to this collected a large body of men, forcibly took away his property, and seriously injured his person. Mr. Wolfe requests that the officer of the district shall examine the affair, and punish the offenders."

The Board of Foreign Affairs, according to the commands of the Viceroy, have sent me [the Lo-yuen Magistrate] orders to carefully examine into the matter and severely punish the offenders; and furthermore to issue a prohibitory proclamation. I therefore have sent and had the parties examined, and the offenders (Cho Hing-hwa and Cho Kil-kwang) strictly punished; and I now issue this proclamation, that all the people—whether living in the city or in the country—may know the will and obey the commands of the Viceroy. If the Rev. Mr. Wolfe comes into any part of this district preaching the doctrines of Christianity, let no one dare to molest him. If any of my good people wish to embrace Christianity, let no one dare to hinder them or interfere with them on this account; so that all may live in harmony and peace together. If, however, any one dare disobey these my commands, I will at once have the offenders apprehended, and punished according to the extreme rigour of the law.

Let no one dare disobey this proclamation!  
Tung-che, 7th year, 4th moon, 7th day.  
[April 29th, 1868.]

#### JOTTINGS ABOUT THE CHINESE.

No. I.

##### Summary Revenge for Adultery.

A case occurred in Tientsin in April last which illustrates a peculiar phase of Chinese customs so strikingly that I have made a minute of some of the facts for your journal, provided they are deemed of sufficient importance to justify an insertion.

During my residence in China, I have often heard it said that a man, if he finds his wife



in the act of committing adultery, or in bed with another man, may kill them both with impunity, but if he should kill only one of the parties, he would be regarded as guilty of murder or manslaughter, and punished accordingly. What I have to record illustrates the custom and sentiments of this people relating to the killing, with impunity, of a wife and her paramour by her husband.

One morning in the month referred to, two headless bodies lay in a house a few li outside of the west gate of this city. Early the same morning, a man with two heads, one that of a man, the other that of a woman, in a bag, delivered himself up to the district magistrate, and stated that the head of the woman was that of his wife, and the other head belonged to a man whom he found with his wife sometime during the night just past, both of whom he had then and there killed and beheaded. The magistrate, with his examining assistant, proceeded to the house and compared the heads with the bodies, and made the other usual examinations in such cases. The local constable (tepu) and the nearest neighbors living on the right and left were questioned in regard to the character of the woman and the man, and agreed in stating that the latter was in the habit of visiting the woman, during the absence of her husband.

The course of the husband who thus avenged his wrongs was approved, and he was presented with a small piece of red cloth by the magistrate, who as some say added a small sum in silver or cash. The man was beaten a few strokes with the bamboo usually employed in punishing criminals, not because he was considered guilty of any crime, but in order to expel the "murderous feeling" or "vengeful spirit" (兇氣) which possessed him when he killed and beheaded his wife and her paramour. Without such a beating, it was believed that that feeling or spirit would not leave him. He, after partaking of a meal provided at the expense of the magistrate or his underlings, was allowed to go home, rather an honored than a disgraced man.

It is affirmed that the husband did not avenge himself unassisted. According to some his son aged 15 or 16 years urged him and even assisted him to put to death the guilty persons. It is said the lad himself killed his own mother, and then told his father to cut off her head. Others believe that the husband's brothers aided him in his revenge. All agree in stating that now-a-days the magistrate never thoroughly investigates the circumstance of a case of adultery and death, but—in order to save himself trouble—readily believes the assertions of the aggrieved husband who presents himself with two heads for his inspection. Many years ago, a man who brought two heads to the magistrate's office, and affirmed them to be those of his wife and her lover, in reply to the question whether he had any one to aid him in killing and beheading the parties, frankly admitted that he did receive assistance. Thereupon the

individual whom he said aided him was arrested and prosecuted. After that, the husband in every similar case in this place has promptly denied having any assistance. It simplifies matters very much to believe undoubtingly everything that the wronged husband affirms in regard to the killing and beheading. While every one believes that one man could not slaughter two persons, there is no official recognition of such an impossibility, and the investigation of the circumstances is just as superficial as the public form or method of procedure will allow. The husband is regarded in law and in public sentiment as only having done his duty in putting to death the guilty. His character is above reproachful comment.

In the case referred to as having occurred in April, the family of the adulterous man provided a coffin and buried his body in a respectable manner, while the body of the woman was simply wrapped in a piece of coarse matting, and buried like a pauper. It is regarded as the duty of the local constable or the magistrate to inter the bodies, in case they are not claimed by friends. There is oftentimes so much disgrace and ignominy connected with dying at the hands of an injured husband, that the near relatives and friends of the parties killed are not willing to claim and bury the bodies.

If the husband should not succeed in killing both parties, the case would require a more thorough investigation, and would in many ways cause a great deal of trouble and expense. For example, should he only kill the paramour of his wife, the friends, and especially the wife of the latter if he had any, would demand the death of his slayer. On the other hand, should he only succeed in killing his wife, her parents and brother, or family friends, would not let the matter pass by without the shedding of his blood. But if the wife and her lover are both destroyed in the same room by the outraged husband, no one whether on the part of the wife or the part of her lover, is considered to have any occasion or right to interest himself in the matter. The husband has avenged himself. Public conscience approves his course, and no one, cares to suffer the shame and reproach of appearing on behalf of those who died under such discreditable circumstances.

J. D.

TIENTSIN, June, 1868.

## The Chinese Recorder

AND

MISSIONARY JOURNAL.

Rev. S. L. Baldwin, Editor.

FOOCHOW, JULY, 1863.

### DEATH.

Accidentally killed, at Halifax Court-house, Virginia, U. S. A., 25th April, 1868, ROBERT BOONE, son of the late Rt. Rev. Bishop Boone.

The June number of the RECORDER was sent

To Amoy, Swatow, Hongkong and Canton, per Steamer *Undine*, June 28th.

To Ningpo, Shanghai, the river ports, and Chefoo, per Steamer *Prince Kung*, July 5th.

To Tientsin and Peking per bark *Mistletoe*, July 12th.

To America per P. M. Steamer from Shanghai, July 16th.

To England per Mail of July 24th from Hongkong.

### THE MEDICAL MISSION AT PEKING.

*The Sixth Annual Report of the Peking Hospital, in connexion with the London Missionary Society, under the care of JOHN DUDGEON, M. D., C. M. For the year 1867. Shanghai: Presbyterian Mission Press. 1868.*

The Report opens with an acknowledgment of the services of the Rev. W. H. Collins, M. R. C. S., during the last three months of the year, when Dr. Dudgeon was laid aside by sickness, occasioned (as we learn from others) by his unremitting attention both to foreign and Chinese patients, at a time when typhus fever was prevalent.

Diphtheria (a disease very seldom noticed in the South of China) again raged in Peking during the first quarter of the year. A gargle of lunar caustic and chloride of calcium has been found so useful in treating this complaint that it is pronounced "invaluable."

The dispensary in the Chinese city was attended twelve days in each month—917 patients, of whom 392 were women, being prescribed for. It is proposed to purchase a Buddhist temple for a dispensary and chapel. It would indeed be a happy change to turn out the useless idols, and fill up their places with tinctures, pills and plasters, for the physical healing of the people; and with

the word of God for their spiritual renovation. We hope the good Doctor will succeed in his design.

Preaching was regularly maintained by two Chinese preachers during the year, the Rev. W. C. Burns also assisting during the first six months. Rev. Mr. Edkins reports 23 adults and 6 children baptized at the hospital chapel.

Opium smoking is declared to be "the barrier to all progress, spiritual as well as temporal." It is pronounced "the greatest of all the difficulties to be overcome in the resurrection and renovation of China." The Doctor further says: "If this stumbling-block were removed out of the way, it is impossible to predict what a glorious future lies before this country to the missionary, philanthropist and merchant; but until this is done, little or nothing is done to purpose. This is what all Christians and philanthropists have to strive against. In the long run it will prove detrimental to commerce and industry—it will defeat the ends of commerce, and will prove a short-sighted, unwise and suicidal policy. The importation of the drug must be prohibited and prevented. Weaning or enticing the smoker once and forever from his inveterate habit seems impossible to human effort." We believe these to be "words of truth and soberness," and—chimerical as it may seem to some—we believe the day will come when our leading merchants, acting in accordance with the interests of trade no less than the dictates of philanthropy, will join in asking for a total prohibition of the ruinous traffic.

The total number of new cases treated at the hospital during the year was

5,722; and the total aggregate prescribed for 20,816. Of these 1,993 were women and children. The number of surgical cases was 1,022; skin affections, 1,132; eye diseases, 371. Of the skin diseases, scabies of course holds the prominent place, the number of cases being 979. Conjunctivitis is the most common form of eye disease, there being 130 cases. Of dyspopsia there were 335 cases; cough and asthma, 324; ulcers, 245; abscesses, 202; throat affections, 181; syphilis, 152; neuralgia, 146; diarrhea, 121; opium smoking, 124.

Short notes of interesting surgical cases are given. Any one who has a taste for the horrible is recommended to peruse this part of the report. He will be fortunate if he does not dream of eyes blinded by powder explosions, legs broken by upsetting carts, arms scalded by boiling water, men blown dead by storms of dust, and mutilated in all horrible, indescribable and to "ears polite" unmentionable ways. Surely the physician's profession is by no means an enviable one; and there is nothing more Christ-like in the missionary work than the kind attention given by medical missionaries to the cure of all the loathsome diseases with which this sin-cursed people are afflicted. As of old, "the sick are healed," and frequently we may hope "the devils are cast out" also.

As an appendix to the Report we have, 1st, a table of thermometrical observations for the year. From this it appears that the highest point reached was 124°, on the 8th of July, and the lowest 1°, on the night of the 15th of January. It is to be observed, however, that the maximum at night was only 81°,

and that even in July the thermometer sometimes fell to 10° at night. The average of the day observations in July was 93°, which is higher than at Foo-chow. On the 10th of June, thermometer 100°, there was thunder and hail-stones, with  $\frac{1}{8}$  inch of rain. The sun was darkened by the dense yellow sand atmosphere.

Secondly, we have a statement of the receipts and expenses of the year, from which it appears that the former amounted to taels 282 12, and the latter to taels 272.76. This seems a very small amount for carrying on so great a work, but we presume there was a good stock of medicines on hand, as only taels 33.44 were expended on that account during the year.

As a fitting conclusion, we have copies of three of the tablets erected by patients in gratitude for their recovery. The main inscriptions on these are translated, "A marvellously strange able hand," "The English Physician, the Nation's Healer," "When life was ebbing, new life was added."

We wish that a copy of the Report of each medical missionary could be put into the hands of every missionary and every merchant in China. A fund contributed for this purpose would be well applied. Medical missions must be recognized among the greatest and best of instrumentalities for the enlightenment, elevation and Christianization of the Chinese. We cannot conclude this article without exhorting our medical brethren to make free use of our columns in communicating with each other, bringing out the facts and incidents of their work, and calling public attention to its results.



## EDITORIAL ITEMS.

—We owe our readers an apology for the inferior quality of the paper used in printing the June number. Our publishers did their best to secure better paper, but failed. They endeavored at the outset to get enough for the whole volume, but could not do so. We still hope to secure a supply for the whole year before issuing the next number.

—A document on the Gambling question, issued from the Colonial Secretary's office at Hongkong, has been put into our hands. It consists of ten pages, printed in large type, on excellent paper, with an inside margin of two inches. We have read it carefully, and feel more than ever satisfied with the action of the Chamber of Commerce, against which the document in question is directed.

—Inquiries are occasionally made as to the day of publication of the *RECORDER*. No particular day is fixed, but we hold ourselves at liberty to issue the paper on any day of the month in which it is dated. At present it is published about the 25th, but we hope gradually to bring it to the 1st.

—It seems that the Hongkong Post Office is not satisfied that the *RECORDER* can pass through the mails at newspaper rates, even if left unstitched and without covers. The question has been referred to the Postmaster General in London, and meantime back rates are charged—viz: 8 cents for any weight under four ounces to the United Kingdom, and 12 cents to America, *via* Southampton. At present we send our American Mail through the U. S. Consular Post Office at Shanghai; and to England we send two numbers together, paying 8 cents upon them, which is equivalent to the newspaper rate of 4 cents each. Thus the July number will be kept, and sent with the August number to each subscriber in Great Britain. If our friends who have subscribed for copies to be sent to England prefer to have them sent each month, at 8 cents per number, they will please notify us.

—“*Castus et Parus*” is reminded that all editors require the names of correspondents, which of course they

feel themselves under obligation to keep secret, when their correspondents choose to appear anonymously. In this case, the subject being a matter of Christian ethics, and it being of no importance to us or any one else to know the name of the author, we have chosen to waive the rule; but we shall generally insist on knowing *Hu* writes for our columns.

—The 21 chapter of “*Lao tzu*” was received too late for insertion in this number. It will appear in our next.

—A communication from “*A Lay Missionary*” must be deferred until next month, not being in time for this number.

## MISSIONARY INTELLIGENCE.

TIENTSIN.—Rev. C. A. Stanley writes, under date of June 15th, 1858:—“The attention of people in general has been occupied, during the last few months, with the movements of the so-called rebels. Their incursions have quite paralyzed all business and missionary operations. Inquirers are few, and the church members generally seem to be far from possessing that warmth of Christian love and zeal which we could wish to see. This is in no small degree owing to the effects of the drought of last year, and the rebel raids of last winter and spring. Still, progress is making—there is an occasional baptism in some one of the churches. And I am persuaded that more persons are convinced of the truth of what we preach than are willing to confess it. Three of the missionary brethren—Messrs. Innocent, Hodge and Lees, recently had some unpleasant experiences, and narrow escapes, in the vicinity of the rebels in Shantung. Mr. Lees' horse, saddle and bridle were taken by one of the scouts, but beyond this they received no personal damage. They returned home via Chi-nan-fu, the Yellow river and a junk to Takoo. The work in Shantung seems to be making progress—not so rapidly, but more surely than at first. In several villages rooms have been provided for meetings,

without expense to the mission. The American Board Mission has just been reinforced by the arrival (5th inst.) of a printer—Mr. Hunt, and lady, formerly of Madras, and two lady teachers, Misses Andrews and Porter. A press is to be established in Peking."

**NINGPO.**—Rev. M. J. Knowlton writes under date of May 12th, 1858:—"Sabbath before last four converts, two men and two women, one woman being 71 years of age, were baptized in connection with the Ningpo Baptist Church, by Rev. B. S. McLafferty, who is on a visit to China for his health, from California. Last Sabbath, I baptized one convert at an out-station. Mr. M. seems much pleased with the progress of the mission work at Ningpo. The Chinese in California, he informs me, are a despised and almost uncared for race."

**AMOY.**—Rev. J. V. N. Talmage, D. D., writes under date of July 11th, 1858: "On Friday of last week, Rev. Mr. Fuller and family, of Ningpo, arrived here in search of health and a mission field. The same day, Rev. C. Douglas returned from the North. After consultation, Mr. Fuller decided that Newchwang would probably suit his case better than Amoy, and inasmuch as the German barque *Huns* was about sailing for Newchwang, he took passage with his family on board. They left port this morning." Mr. Fuller has been connected with the English United Methodist Free Church Mission at Ningpo. His health has failed there, and he thinks he needs a different climate. We hope he will rapidly regain his health at Newchwang, and be able to lay the foundations of a strong mission at that important point, consecrated as it is by the labors and death of the apostolic Burns.

**CANTON.**—Rev. H. N. Noyes writes under date of July 15th, 1863:—"Rev. A. Folsom and family, of the Presbyterian Mission, sailed for the United States per "Colorado" July 15. The voyage is undertaken on account of the poor health of Mrs. Folsom."

## CORRESPONDENCE.

### DIVORCE AND RE-MARRIAGE.

TO THE EDITOR OF THE CHINESE RECORDER:—

On the subject of "Divorce and Re-Marriage" recently argued in your *MISSIONARY JOURNAL*, all parties seem agreed that the law of Moses concerning divorce has been abrogated by the teaching of Christ. Moses not only permitted divorce; he also allowed the divorced parties to marry again. Christ forbids both, and reasserts the indissolubility of marriage. Moses dissolved the original marriage. Christ declares that nothing can dissolve it. A divorced woman, then, under the law of Moses stood in quite a different relation to her husband from that in which she now stands to him under the Christian law. In the first case, she was no longer his wife; she might become the lawful wife of another man. In the second case, she is still his lawful wife; she may not become the wife of another as long as her husband liveth. This being the case, there can be no occasion for the exercise of the law in Deut. 24: 1-4, and the whole is abrogated. If the parties before us are to be judged by Christian law—and I cannot see why they should not be—the divorce was illegal, and the subsequent cohabitation of the woman with another man was adulterous. But the original marriage was still binding. The woman's adultery was not her own fault. It was caused by the arbitrary will of her husband, who sent her away. But now that he sees his error, and is willing under the influence of Christian feeling to repair as far as he is able the injury he did to his wife in the days of his ignorance, by taking her back again, and the wife is willing to return, there can be no reasonable objection to their reunion. To prevent her return is to perpetuate her life of sin, and to deny the indissolubility of the marriage bond, and thus break down the most important barrier against "putting away" and every other evil in connexion with marriage among this people. "Hagnaia" in your last thinks the man ought now to bear the punishment of not being allowed to take back his wife, for the wrong and illegal act which he committed in divorcing her. "Hagnaia" will not have the parties judged by Christian law, but by the law under which they lived at the time of the divorce, and according to this law he says the divorce was *legal*. Then what right has "Hagnaia" to punish this man, when according to the law by which he will have him judged he deserves no punishment, for the divorce was legal?

The language in Deut. 24th is certainly strong. But the law in which this language occurs is abrogated to us Christians, and we have no right to pick out isolated expressions from an abrogated law, and which was confessedly only of temporary duration and only suited to local circumstances, and make them the rule of our Christian conduct. "Hagnaia"

will not have the case judged by Christian law. Then what right has he to judge it by an old Jewish law? If his application of the words of St. Paul which he has quoted be correct in the one case, they are equally applicable in the other; for surely the Jewish law never spoke to the parties under discussion. And as to the Chinese law, the woman's return to her husband would be just as legal as her divorce. Furthermore, under the Jewish dispensation "the re-marriage to her first husband of a woman who had been married to another" was not always considered as "something immoral." At least David, "the man after God's own heart," did not consider it so; for he took back his wife Michal after she had been married about 14 years to Phaltiel the son of Laish. The question then is "capable of easy solution." Let the parties be judged by the law of Christ. Let the woman return to her lawful husband. I cannot see how this course would "lead to endless confusion," or any confusion at all, in dealing with converted heathen. Those who embrace Christianity sincerely will no doubt submit themselves cheerfully to Christian rules; those who will not, the church is better without. I most cordially agree with "Hagnaia" that "in a country where there is so much laxity on this subject, where wives are sold because they displease their husbands, where wives are rented for a number of years to other persons, where all kinds of impurity prevail, we cannot be too careful to adhere closely to the highest rules of Christian morality in the administration of discipline in the native churches." It is for this very reason that I am most decidedly opposed to the view advocated by "Hagnaia." We must insist upon this high rule of Christian morality, viz., that marriage is indissoluble; that husband and wife cannot be separated as long as they both shall live; and that if they do by any chance become separated, their original marriage is not dissolved. Neither party may marry another. It is their duty if practicable to be reconciled one to another. If this high rule of Christian morality be insisted on, then we cut at the root of "selling" and "renting" and "swapping" and "putting away" wives, and every other irregularity in connexion with marriage among this people. This is the only rule—for it is the highest Christian rule—which can secure purity to the married state, and a healthy administration of discipline in the native churches.

CASTUS ET PURUS.

July 16th, 1863.

TO THE EDITOR OF THE CHINESE RECORDER:—

The first practical question your paper has set before us has met with no unusual fate. The calm unhesitating confidence with which our friend "N." pronounces his decision—placing it beyond the reach of controversy by the authority of our Lord's own words—is somewhat amusing when printed above another letter, deciding with equal posi-

tiveness in precisely the opposite way, and also confirming its decision by Scripture. The spectacle, though far from novel, should be instructive. Some of us need yet to learn to be self-critical, even when we deem that Holy Writ has spoken unequivocally on our side.

"N." relies on the New Testament. "Hagnaia" stands by the older revelation. Though myself strongly anti-Judaistic, believing that the gospel has absolutely superseded the law of Moses, by a higher law in a more spiritual life; yet in this case I confess my sympathy goes with the lady. (Is it presumptuous to infer her sex from her confident appeal to "womanly intuitions," &c.?) The proposed re-marriage is as revolting to my manly feeling as it is to the finer sensibilities of the other sex. To take back the former wife "after that she is defiled," to quote the expressive words of the Jewish legislator, appears to me abhorrent to every right notion and feeling about "the holy state of matrimony." That this is not mere sentiment, but based upon the reason of the thing, let me attempt to show.

What is marriage? The basis—or, in logical phrase, the differentiating quality—of marriage is this; that it is a physical union of two persons, who pledge themselves to keep only each to other as long as both shall live. Thus the primal law states it. "They twain shall be one flesh." Of one spirit they may be, of one heart and mind, but it is the "one flesh" which constitutes marriage. True, this is but the foundation. Upon it is raised a goodly superstructure, where dwell all manner of precious things and rich delights. Love is at home here, assuming a thousand guises in the ever varying circumstances of life. Here mutual sympathy plies its unwearied work, strengthening the weak, and refining the coarse. Here the beautiful and blessed relationships of parent and child, brother and sister, spring into being. Hence arise some of the essential elements of our education as children of God and heirs of heaven. But while we assert and glorify the dignity of marriage, we must not lose sight of the lowlier origin of the relationship. Its topmost pinnacles reach the sky, but its foundation is in the earthly portion of our being. But "fleshly" though the origin of marriage is, let the sanctity thereof be maintained, and not even virginity can claim to be a holier, purer, more sacred state than this. For this sacredness the decree of God has made provision. "What God had joined together, let no man put asunder:" and, "They twain shall be one flesh." Now the violation of this sanctity is the dissolution of marriage. Divorce is a legal attestation of the dissolution; but the actual severance—the only possible severance, except that of death—is the act of impurity which destroys forever the sacred "oneness" of the primeval law. Logically this should apply to the guilt of either party; the text of Scripture applies it to the woman only. There is no ground of divorce "except for fornication." Why this exception? Because "she is defiled"—her own